

# PENTECOSTAL THE ADVOCATE HOLINESS Official Organ of The Pentecostal Holiness Church

G. F. TAYLOR, Editor.

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## EDITORIAL THOUGHTS

It is very gratifying to the editor to see how the children are taking hold of their opportunity granted to them through *The Advocate*. We have received papers from about twenty different children answering questions on the first chapter of Matthew. The editor is pleased with this, children, and will look over all your papers, grading them with the greatest care. Let still others join if you will. A few of the children have written letters for the paper, and all of these we are glad to publish. Let others write, joining one another in asking and answering each other's questions.

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This week we give you the benefit of viewing the church building at Hillsboro, N. C. Rev. J. H. Capps is the pastor of this church. We would be glad if many of the churches would take up our proposition on this question. We do not purpose to write to the different churches for the photograph, but we ask all alike to join in and help us. We are sure that you are glad to get this view, but remember the rest will be just as glad to get a view of your church. In the first issue of the paper, we gave a photograph of the tabernacle at Wagoner, Oklahoma. It cost each of these churches just two dollars plus the photograph to get these into the paper. That is just what it will cost you.—Have a photograph taken, then send it to us with two dollars, and it will appear in *The Advocate*. The two dollars does not cover the cost of engraving, but I pay the balance.

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If you would like to put in *The Advocate* a photograph of your Sunday School or Sunday School class, have the photograph taken, and send it to us with two dollars, and we will put it in for you absolutely free. If you can give us a photograph of any phase of your work, the same proposition holds good. Let us hear from you.

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The *Advocate* offers space to the pastors, to the Evangelists, to the Sunday School workers, to the Superin-

tendents, to the missionaries, and to all the phases of our work. You must get your eyes open to the fact that this is your paper, and let us have your contributions freely. It is our purpose to assist every part of the work in every way possible.

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Our subscription list is gradually increasing. Before the second issue of the paper went to press, we had on our list 650 subscribers. At this writing they are still coming. However, we have not yet reached our limit, nor our aim. It will require 2,000 subscribers to meet the expense of publication. This number we are expecting to reach before May, 1918. We do thank our many friends for their continued kindness in securing subscribers. Without your kindness we would be unable to do anything. If *The Advocate* accomplishes any good in the world, and if there are any rewards given at the end of the way, those who subscribe and those who get subscribers will be sure to share with us.

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Certain friends of *The Advocate* have seen it proper to send the paper two months to others. If you are receiving the paper without having subscribed, and your subscription is marked paid to a certain date, you may know that it has been paid by a friend. That friend is showing a great interest in you. This act of kindness on his part is a token of his tender regard for you, and a kind invitation to you to subscribe yourself for the paper when the time for which he has paid is gone. We are expecting such ones to become regular subscribers themselves.

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If you can not get out to work for the paper, send us five dollars with twenty names for the purpose of sending *The Advocate* two months to each of twenty of your friends. Thank you.

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We are giving you a number of articles that will help you out in your missionary societies. They appear in each issue. We can not get them all in the issue in which you find the program, but you must keep your eyes open for them each week. For the last four years we have had continual calls for these, and now we are supplying them. We truly trust that they will be used in our societies.

# The Holy Spirit as a Person

Sermon by R. B. BEALL

Member of the General Official Board and of the Official Board  
of Oklahoma of The Pentecostal Holiness Church

**O**F the many errors taught concerning the Holy Spirit we will not use space to mention except one, which is most common. So many speak of the Holy Spirit merely as an influence; while we confess He is an influence, yea, a mighty influence, but more than an influence; He is a Person, and possesses all the characteristics of a person. His personality in the Godhead appears from His being joined with the Father and the Son in baptism, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost," Matt. 28:19; and apostolic benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost; be with you all." 2 Cor. 13:14.

1st. His personal affections. "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption," Eph. 4:30. Hence, we see it is possible to grieve Him, and from Matt. 12:31, He is more sensitive than Father or Son, and yet He has power to love, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit." Rom. 15:30.

2nd. His personal actions, such as coming, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you." John 16:7.

3rd. Testifying, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me." John 15:26.

4th. Teaching, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

5th. Hearing and speaking, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16:13.

6th. Sending, "So they, being sent forth by the Holy Ghost, departed from Seleucia; and from thence they sailed to Cyprus."

His supreme Godhead, as equal with God and Son, appears from His being called God (Acts 5:3, 4).

Works competent to God only were performed by Him, such as creating agency in joining the body of

Christ, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

Anointing and qualifying Jesus for His work, "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Also raising him from the dead. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

Inasmuch as it was a part of His work to assist in the creation of the world, Gen. 1:2, inspiring holy men of old to speak or write, 1 Peter 1:21, the holy conception, Luke 1:35, anointing Him for service, Luke 4:14-18, raising Him from the dead, Rom. 8:11, so much so was He the executive power of God in the plan of redemption.

It is He that convicts the world of sin, John 16:8, Rev. 22:17. It is the Holy Ghost that crosses the pathway of every soul and pleads with him to repent, and waits patiently to bear our cries of repentance to God, and there awaits our pardon and hastens back to quicken our broken spirits, John 6:63, and then we can realize that "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus 3:5.

Since it is the Holy Ghost that convicts and the Holy Ghost that quickens and regenerates, it also is the Holy Ghost that sanctifies, or rather applies the blood that sanctifies, Rom. 15:16, 1 Cor. 6:11. We see by these two passages that we are sanctified by the Spirit. But in Heb. 13:12, we read, "Wherefore Jesus also; that he might sanctify the people with his own blood," therefore, since the Holy Ghost is the executioner of the plan of salvation it is He that takes the blood and applies it to our hearts and sanctifies, of which He is a witness, Heb. 10:14, 15.

As glorious as it may seem to have the Holy Ghost to convict, to regenerate and sanctify, it is more glorious when we learn that we can have Him as our abiding Comforter. Was it not Him that the disciples and apostles waited patiently for in Jerusalem until He

filled them to overflowing, and caused even unlearned Galileans to speak fluently in a language they had not learned?

Two great errors today are raging through the ranks of Christendom. First, That we receive the Holy Ghost at conversion. This is a mistake, for the reason that people had been converted or born of God long before the day of Pentecost. Because we have received of the Spirit is not proof that we have received the Spirit Himself. Second, The same in sanctification as in justification. Sanctification is not the same as the Holy Ghost. In John 15:2, we see that the apostles had already been sanctified, yet they had not received the Spirit Himself. (John 7:39.)

We believe that this is the climax of a Christian experience, therefore we must be careful to enter in, as through all ages some have failed God, and entered not in because of unbelief.

This seems to be the exalted thought of Jesus, if He went away the Comforter would come. Since He is the One that convicts, regenerates, sanctifies and imparts all Christian graces (Gal. 5:22, 23), communicates all spiritual gifts (1 Cor. 12:1, 2), reveals future events (Luke 2:26), inspired the prophets, and seals us unto eternal life, it is very important that we receive Him.

The receiving of the Holy Ghost is not the act of being made holy, for men were holy long before the day of Pentecost (Deut. 7:6; 14:2; Lev. 11:44; 19:2; 20:7, 8; 21:8).

In Daniel 12:7, "When he has accomplished to scatter the power of the holy people all these things shall be finished." In Luke 24:49, also Acts 1:8, we see the Holy Ghost is the power of the holy people. God had a holy people before the day of Pentecost — Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses and many others, who "obtained a good report through faith, received not the promise," Heb. 11:39, "God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:40. So we can see that the Holy Ghost is something more than being made holy, for holy men of old spake as they were moved by the Holy Ghost, yet as receiving Him (the Comforter or the baptism of the Holy Ghost), none had yet received Him until the day of Pentecost.

Even John the Baptist who was filled with the Holy Ghost from his mother's womb (Luke 1:15), had not received the Holy Ghost, for the Holy Ghost was not yet given. So we may be filled with the Holy Ghost at the time of our salvation or sanctification, and yet not have Him in the measure in which Jesus meant when He said, "He dwelleth with you and shall be in you," John 14:17, also when He said, "Tarry ye in the city of Jerusalem until ye be endued with power from on high," Luke 24:49. Again we are made to recognize the fact that when the Holy Spirit was given in the measure in which we speak, it was always accompanied by the speaking in other tongues, of which we wish to mention a few facts.

The speaking in tongues is one of the features of the

outpouring of the Spirit on the day of Pentecost, that is usually overlooked or ignored in the sense for which it was intended. Notice that it says, "They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." In John 15:26, Jesus speaking of this same experience declared that, "When he is come he shall testify of me."

Praise Him or glorify Him. Notice Acts 2:2, speak the wonderful works of God. This same thing occurred again at the household of Cornelius, Acts 10:44-46; also again at Ephesus, Acts 19:6. And also at Samaria, Acts 8:17-19, while the Scriptures do not say so in so many words, yet we see that there was something happened at this time that Simon the sorcerer was willing to put out his money for — a thing he did not offer to do under Philip's preaching, and they received everything under Philip's preaching that happened in a good revival, except speaking in tongues; devils were cast out, sick were healed, lame were healed and they had great joy. What else could have happened under Peter and John except speaking in tongues? Mr. Adam Clarke in commenting on this subject says, "They no doubt spoke in tongues."

It would be well to say here, that speaking in tongues as the Spirit gives utterance is not the same as the gift of tongues in 1 Cor. 12:10, or "divers kind of tongues" in 1 Cor. 14, for this tongue was to be controlled by the person using it, and it is plain to see the other speaking in tongues as the Spirit gives utterance is controlled by the Spirit. So when the Spirit is doing the speaking, or "giving the utterance," it is not wise for man to try to dictate for Him.

The speaking in tongues was never used to teach foreign nations as some think, not even on the day of Pentecost. Notice closely the Scripture, Acts 2:6, "Now when this was noised abroad," we see by this that they had been speaking in tongues before the multitude gathered, but when it "was noised abroad," or circulated, then they gathered in to see, lo and behold, these Galileans were speaking in languages they had not learned, and the multitudes were confounded or troubled in mind, and began to wonder what it meant; some charged them with being drunk with wine. Then Peter standing up in the midst of them, began to preach in his own language, a tongue common to them all, and it was this that caused them to cry out, "Men and brethren, what must we do?"

The speaking in tongues as the Spirit gave utterance was used as a doxology or praise (Fausset Bible Ency.).

The speaking in tongues with the gift is different; it is not so much a doxology or praise, but a sign to unbelievers, Mark 16:17; 1 Cor. 14:22. The speaking in tongues as the Spirit gave utterance could be used in public gatherings as on the day of Pentecost or in church gatherings where there were no unbelievers as in Acts 19:6. But the gift was not used in church gatherings unless unbelievers were there.

Some have made sad mistakes at this place, for instance, some because they had the gift of tongues and spoke the language of a certain nation.



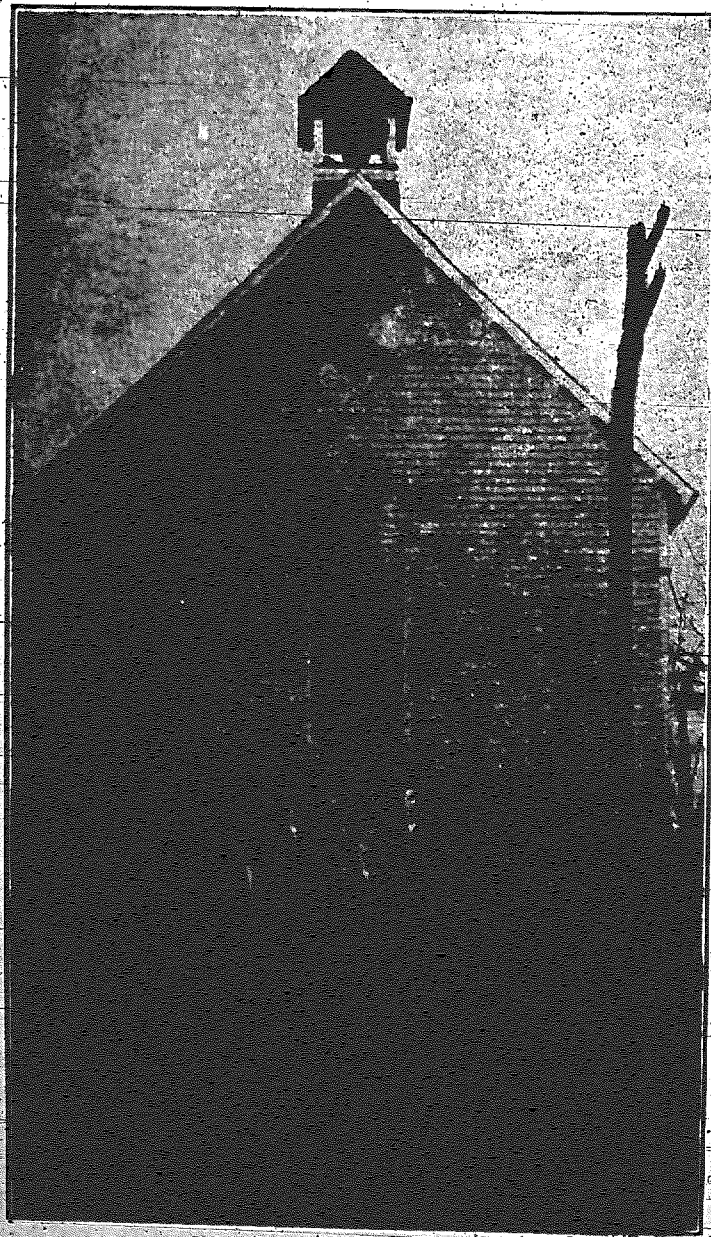
nation, but this is not Scripture. The disciples had the languages of the different nations, but did not manifest any call to the nation in which they spoke the language.

Paul in speaking in regard to the gift of tongues said, "In the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." Yet he also says in the same chapter, "Forbid not to speak with tongues." He also declares he spake with tongues more than them all. But in the face of all this many will renounce the speaking in tongues as of the devil.

One more thought in regard to speaking in tongues. All the writers of the New Testament spoke in other tongues, hence we should accept it or dispense with their writings and get us a Bible that was not written by such men.

Oh, that the church would awake to their privileges, that the all-inspiring, life-giving, energizing Holy Spirit might once more be welcomed in their congregations to perform His office work which none other can perform.

Have ye received Him?



## HILLSBORO TABERNACLE.

The accompanying cut is a photograph of the tabernacle at Hillsboro, N. C. The long flight of stairs in the front lead up to the church from the street. The church is situated on a high hill, the street passing the front several feet below. It is good to have a church high, and we pray that all the members of this church may dwell on the hills of Canaan.

You will note four men in the front. The man on the back row, on the left side of the steps, toward the telegraph pole, with hat off and Bible in hand, is the pastor of this church, Rev. J. H. Capps. The other three brethren are members of his parish.

Bro. Capps has been the pastor of this church now for near three years. He has accomplished a great deal of good in Hillsboro. During these three years, we have had the pleasure of visiting the church twice. We hope that God may continue to bless his efforts at that place.

Bro. Capps is one of the editor's old students. There is nothing that cheers our heart more than to see those whom we have had the privilege to help, now in turn helping others. It makes us feel that possibly our efforts have not been in vain after all. We are now occupying a new field to us, and we trust that through The Advocate we shall be able to help hundreds who will in turn help others.

May God give us many more good pastors like Bro. Capps. May he live long to work for God in the field to which God has called him. May we all meet him and his Hillsboro flock on the hill tops of glory.

## GREENVILLE CAMP MEETING.

The Greenville Pentecostal Camp Meeting will begin, D. V., May 23, and continue through June 3rd. We will be able to entertain a limited number in the dormitory at the cost of seventy-five cents a day, for meal and lodging. And will do our best to find places for all visitors at a reasonable cost.

Rev. S. A. Bishop, of Birmingham, Ala., and Rev. G. F. Taylor, of Falcon, N. C., and other preachers and workers are expected to take part in the services.

The meeting will be held on the corner of Buncombe St. and Briggs Ave., Greenville, S. C. You can get a street car at either of the stations and come right to the ground.

For further information write, N. J. Holmes, 254 Briggs Ave., Greenville, S. C.

W. C. McABEE.

Send for sample copies of The Advocate. We have plenty on hand, and will be glad to supply you with as many as you need.

For the third quarter we are printing much more S. S. Literature than previously, and expect to be able to



## THE SIGNS OF THE TIMES.

BY REV. E. R. SUTTENFIELD.

"But can ye not discern the signs of the times?"  
Matt. 16:3.

For some time I have been feeling that the Lord would have me write a tract on the subject of the times, as people are busy trying to keep up with the times. But very little thought is given to what these times are, and what they are bringing forth. Much money and time is spent on newspapers all over the world now trying to understand the condition of the world. When we read the Bible and see what it says shall come to pass in the last days, and then look at the world today and the condition it is in, we can see very well what days we are living in. He says in 2 Tim. 3rd ch., "This know also that in the last days, perilous times shall come." So we are bound to say according to history this is the most perilous and dangerous time that the world at large has ever known. When we look at the different countries warring and fighting, killing and destroying, and our own country, how some fine men are all ready to buy up and to pack up the necessities of life, such as potatoes and everything else that is needed for life to put the prices on them so high that the average working man can hardly feed and and clothe his family. It causes cries and groans all over the country. The Bible says this shall come to pass in the last days, and then when we see it here before us, we are bound to say that we are living in the day that He said these things would come to pass in, and that is the last days.

Again He said, "Men shall be lovers of their own selves." I would just like to ask if that is not the condition of today. Men love their own selves so much today until they will do most anything to satisfy that lustful spirit; cheat, lie, steal, defraud their fellowman. Not only their fellowman, but their own brethren and sisters, yea, their own parents.

I remember just a few years ago when men loved one another so that when one man got sick or unable to work in any way, his neighbors would gather in and help him out by plowing, hoeing or anything that his needs demanded, and then sit up with him all night, and give him their best attention. Is it that way today? In no wise. Today when a man has trouble of any kind he has it all to himself, and no one to share his burdens. And in just a few more years, when a man gets sick, if he does not belong to some union of the land he will have to hire some one to wait upon him till he is able to wait on himself. Yea, more than that, the time will soon come, when a member of his family dies if he does not belong to some lodge of the land he will have to shroud and bury his own family.

What does all this mean? It only means that we are living in the perilous times that shall come in the last days. He said men should be lovers of pleasure more than lovers of God. The only thing we have to do to see

this is to go to church on the Sabbath and see the vacant seats, and then look at the automobiles and street cars loaded down with people. Where are they going, to church? No; everywhere else except the church—go to the parks and places of amusement and you will find them there. On the prayer meeting nights through the week you will find about ten or fifteen members out of an enrollment of seventy-five or one hundred. Where are the other seventy-five or eighty members? Go to the moving picture shows and you will find some of them there, and probably you will find the pastor there too. If not there, you may find him at the Y. M. C. A., a place the pleasure-seekers have set up in the name of a Christian association. It ought to be called an incubator in which to hatch gamblers. You will find some church members there. And go to the secret lodges of various kinds, and you will find the balance of them. What does it mean? Loving pleasure more than lovers of God. He also said in the same chapter, "Having a form of godliness, but denying the power thereof: from such turn away." What is a form of godliness? Why, go to church and get up and read the sermon and the thoughts and illustrations that they got all the week around in these worldly places, and confess that he and all of the members are sinners, and deny that Christ is able to save and keep you saved from sin.

The infidel of today is laughing at the church people for the way they serve and talk to God. They make Him such a weak, impotent Being, that strong, well people would be afraid to put their trust in Him. I judge from the way they talk they are afraid to say that He can do much, afraid they will exaggerate and overdo His power. They say that He can not cleanse you from sin, and that He can't deliver you from your old habits, nor heal you when you get sick. Who are they that do this? They belong to some church; they attend their church and pay their dues. These are they who have the form of godliness but deny the power thereof. They have hid the Lord and don't know where to find Him. St. Paul said, "From such turn away."

When did he say we would see this? In the last days. This is a sign of the last days in which we are living. And He said in 2 Peter 3:8, "But, beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day."

Now, beloved, let us see what days that text puts us in. Now, he said not to be ignorant of this one thing. That only means this: That the Lord was six days making the world and all things therein, and on the seventh day He rested. And so He has commanded that we should work six days, and rest on the seventh day. So we have six days to labor and toil and serve and work in. Just so we will have six thousand years to fight and wrestle against sin and its disappointments, discouragements, broken vows, broken hearts, sickness, groans, and moans, cries of sorrow, heavy burdens, cold winters to freeze, hot scorching summers' heat to destroy, the wars, the

panics, the famines, the pestilence, the wounds, the bruises, the cries in the sick room, the tears shed around the grave, all of these are life's troubles. So we have the seventh day that we rest from our daily labor, and to worship the Lord and to enjoy ourselves. Just so we have a seventh thousand years in which to reign with Jesus and be delivered from all of the trouble of sin. This is the rest for the saints (Rev. 20:1-3.) Where Jesus bound old Satan the devil for a thousand years, praise the Lord, this is the time that we read of in Isa. 11:6-9, when the wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the young lion and the fatling together, the cow and the bear, their young ones shall feed together. The little child shall play on the cockatrice' den, and nothing shall hurt nor destroy. Praise the Lord, won't that be blessed when Jesus shall bind the old devil in the bottomless pit and draw in all the evil spirits out of all the animals and beasts and snakes, which they all received by the fall of man in the garden of Eden? But at this time all the evil spirits will be bound with the old devil in the pit for a thousand years, which will be the seventh thousand years or the millennial reign of Christ.

Now, let us see when that time will be. From the making of the world to the flood was somewhere between eighteen hundred and two thousand years, and from the flood to the birth of Christ was the period of about two thousand years, which takes up about four thousand years from the beginning. And from the birth of Christ up till now, 1917, is about another two thousand years, which takes up the period of six thousand years of labor and toil. So that puts us in the Saturday evening of time, when we are looking for the second coming of Christ to bind the old devil and to open up the new Sabbath of rest. Glory, I long to see that day. That will complete the seven days, which is a type of the seven thousand years.

Well, we read again in James 5:7: "Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and has long patience for it until he receives the early and latter rain." Now, what was he speaking about when he says the early and latter rain? Only this. Please turn with me over to the prophecy of Joel 2:23, you will find where he uses the long distance telephone, and talks to the people on the day of Pentecost, in Acts 2, who were eight hundred years away from him, and said to them to be glad and to rejoice in the Lord, "For I have given you the former rain moderately." What does moderately mean? Just a small number, just a little. So on the day of Pentecost, in Acts 2nd chapter, we read where there were a few, only about one hundred and twenty, who received the early rain of the Spirit, and they did rejoice and were glad as Joel told them to be. They shouted and went on until the people said they were drunk on new wine. I guess Mary, the mother of Jesus, was the happiest one in the bunch, because she had received the promise of her Son, Jesus. I wish I could have seen

them shout and praise God. And the old hypocrites ran around and said they were mad, but about that time old St. Peter got another long distance message from Joel 2:28, saying this is (present tense) that which should come (future tense) to pass in the last days. I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy."

Well, has the later rain fallen? I am sure it is falling now. Where did Joel say the latter rain would fall? In the last days. So on the day of Pentecost the early rain fell, and then about ten years ago the latter rain fell, and is falling now. And so He said, "I will pour out my Spirit upon all flesh." Today I suppose every nation under the sun has had and is receiving the latter rain, and the young men and women are prophesying most everywhere. Praise His name.

Text: "But can ye not discern the signs of the times?" The blindest people in the world are the people who have eyes and will not see. The deafest people in the world are those who have ears and will not hear. Again we read in Dan. 12:4: "But thou, O Daniel, shut up the words and seal the book even to the time of the end. Many shall run to and fro; and knowledge shall be increased." So the book of Daniel was a closed book till the time of the end. So when we see the book being fulfilled we are bound to say we are living in the days in which God said it would be fulfilled, and that is the last days.

Do we see many running to and fro? Sure we do. Look at the trains as they go to and fro with anywhere from three to fifteen cars loaded down with people going from one county to the other, and they are running from one country to another, and the people are always in a hurry, looking at the bulletin board to see when their train is marked up, looking at their watches to see how many minutes they have.

Running to and fro; knowledge being increased. Look back just a few years at the old system of traveling on the horse and cart; now on trains, automobiles, aeroplane. The old system of carrying news on a horse; now a train, telephone, telegraph, and that without wire, the electric light, the phonograph. All of this is knowledge being increased. So when we see all of this being fulfilled we are bound to say this is the time of the end.

Turn with me to Matt. 24:27: "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:32: "Now learn a parable of the fig tree, when his branch is yet tender and putteth forth leaves, ye know that summer is nigh," verse 33: "so likewise ye, when ye shall see all these things, know that it is near, even at the door." What things was He talking about? About all these signs that I have been giving you. We know when the trees begin to put forth leaves that the winter is over and summer is near. So when we see all of these things we know that the trials of this life are about over, and the coming of Jesus our Lord is near. "But can ye not discern the signs of the times?" Amen.



## TRUTHS AND SAYINGS.

We should live each moment like we were going to die tomorrow, and work like we were going to live forever.

From the filthy talk that some church folks have God would have to perform a miracle before He could get a praise out of their mouth.

If God doesn't care more for some people than they care for themselves their case is a hopeless one.

If some people would take some of the moans out of their life and put in some shouts, the world would want to be saved.

If the church folks loved to talk about the upbuilding of the kingdom as well as they do about the downfall of their brethren every nation would soon have the gospel.

## CHURCH PROGRESS IN U. S.

Figures prepared by Dr. H. K. Carroll, religious statistician, show that the total membership of all the churches in the United States is upward of 40,000,000. It is pointed out that if the number of children in the families of church members is taken into consideration the church population is equal to about half of the total population of the country.

The figures show the Roman Catholic, with a membership of over 14,300,000, to be the largest of the denominational groups. Then come, in the order of membership: Methodist, 7,608,000; Baptist, 6,534,000; Lutheran, 2,454,000; Presbyterian, 2,171,000; Disciples, 1,337,000; Protestant Episcopal, 1,078,000; Congregational, 790,000; Reformed, 514,000; United Brethren, 360,000.

Dr. Carroll's tabulations brings to notice a number of denominations whose rather odd names are more or less unfamiliar to the general public. Among these are: Church of God in Jesus Christ; Six-Principle Baptist; Old Two-Seed-in-the Spirit Predestinarian; Church of God and Saints of Christ; United Zion's Children; Defenseless; Christadelphians; Christian Workers for Friendship; Zion Union Apostolic; Church of the New Jerusalem; Hephziba Faith Association; Friends of the Temple; Social Brethren; Church Transcendent.

The total net increase in membership of all the denominational bodies in 1916 is given as 747,000, about 204,000 above that of 1915. The United Protestant bodies gained, about 500,000 and the Catholic about 229,000. Among the Protestant denominations the membership gain of the Methodist, 136,000, was the largest. Other gains are: Baptist, 132,000; Presbyterian and Reformed, 79,000; Episcopal, 27,000; Lutheran, 20,000.

The membership of the Protestant churches in America has nearly doubled in a quarter of a century. The nation's increase in population in the same period was about 61 per cent; the rate of growth of these churches therefore is considerably greater than that of the nation.

## THE GOSPEL IN THE STARS.

By J. A. Seiss, D. D.

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## **WE ARE ONE.**

HERE are now ten conferences within The Pentecostal Holiness Church having churches in twelve different States. According to the best information I can gather, we have a membership of 5,400, including 430 preachers. Our territory so far covered extends from West Virginia to Florida, and from the Atlantic ocean to Oklahoma. It was my privilege during 1916 to visit all of this vast territory. One thing that called my special attention was the scanty knowledge that the difference Conferences have of each other. One of the great missions of The Advocate is to make us better acquainted with one another. It is my purpose to accomplish this.

If there have in the past existed any differences between the different sections of the work, I am sure that it has been mostly due to the lack of knowledge of each other's conditions. Virginia knows scarcely anything of Georgia, Florida, Alabama, and the others; North Carolina knows but little of South Carolina, Georgia, Oklahoma, and the others; and *vice versa*. The great body of the church, not even the preachers, in North Carolina can ever visit Oklahoma, Tennessee, Alabama, or even South Carolina. While this is very true, is it right that we should always remain unacquainted? We do not think that we should. Let us become acquainted, and we will be nearer together, realize ourselves as members of the same body, and unite our efforts to the building up of the work that God has given to our hands.

It is my earnest prayer that from this time forward we shall all feel a mutual interest in all the conferences.

Let the brethren in Virginia feel that the work in Florida is to be their concern, let the brethren in Oklahoma feel that the work in the Carolinas is their concern, let Georgia, Alabama, and Tennessee feel a great concern about all, let the East care for the West, and let the West care for the East — in a word, let all be bound together with the tie of love and fellowship. As the church now stands, it is a composition of several branches of Pentecostal bodies; but we are now to feel that we are not two, nor three, nor four, nor more, but **WE ARE ONE.**

Realizing this, as we have not realized it before, we must work together for the mutual benefit and help of all the church. We must remember that when one member of the body suffers, all suffer with it. If reproach falls upon the church in one place, it falls upon it everywhere. We are a unit, and what one has to take, we all have to take. Let us exercise the greatest care for the benefit of all the church, and not do things that would tear down one part of the work for the sake of building up another. Let us manifest that grave confidence in one another to the extent that we all will believe we are working for the interest of each other. Let there be that confidence between the different Conferences that we shall help one another in the work we are trying to do. While the Discipline provides for each Conference to pass such regulations as it desires that do not conflict with the General Rules, yet each Conference should show respect to all other conferences by duly recognizing the rules, regulations, and desires of all. In proportion as we follow this rule, our church will be brought together; in proportion to our ignoring this rule, divisions will exist between us.

Just at this time, the editor is aware that there are several factors at work to bring division in the church. Some of those who thus work have never been united with us at all, while others are of the class mentioned in Acts 15:24: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, etc.," and again in 1 John 2:19: "They went out from us; but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." As I visit from place to place, I am continually told of certain ones who have been there before me, claiming endorsement from The Pentecostal Holiness Church, who are not of us at all. Some of these have never been endorsed by us, others have but have been expelled or have withdrawn. It is impossible for us to prevent such things, but we can give and take some advice concerning them.

If I should be accounted worthy of giving advice at this point, it would be as follows:

First, we should remember that we are not the only church in the world. Other churches have as much right to their existence as we do to ours. People should be left free to join whatever church they like. The Pentecostal Holiness Church should not seek to become great. So far as we are a church, we should be satisfied with our size, and be willing to share with others. The most



of our members came from other churches, and should we complain if we share our bounty in the building up of others? Never urge folk to join our church, for if you do they are likely to become dissatisfied and give us trouble. We offer a shelter and a home to all who feel that they would like to share with us, and they are welcome, but we do not want to get our eyes on our numbers. Let us do all we can to get souls blessed, but not simply with an eye to getting them into the church. Let us be willing for those who want to leave us to do so.

Second, let us feel that those who have willingly joined the church are given to the care of our hands. Let us watch over them as faithful shepherds, and do all we can to keep them from the enemy. We can not prevent certain ones from preaching in our towns, but we can be careful to whom we give our endorsement. As those who would trouble us come near, there will be some of our number who will follow them, but we can clear ourselves of much responsibility by failing to endorse them, and save the majority of our number.

Third, let no church receive a member that another church has turned down, and let no conference receive a preacher that another conference has rejected, especially if it be for false doctrine or misconduct. Unless you positively know that a certain one has the endorsement of a certain conference, it will be wise for you to consult the Superintendent of the Conference to which he claims to belong, or to see the General Superintendent. If you would do this, much trouble would be avoided. Remember, we are one; and we should not receive and endorse those rejected by other parts of the church.

Fourth, let us keep our hearts pure. No matter how many of our members others lead astray, we must not entertain malice or hatred against them. Refusing to fellowship or endorse them does not mean that we hate them. We must not try to "pay them off in their own coin," for that would mean to manifest the same spirit that they have manifested. Let us keep our souls clean, let us be loyal to the general government of the church, let us welcome all of like faith and experience who want to join us, let us hold malice toward none that are without, let us exercise a fatherly care over those under our charge, and let us not forget that **WE ARE ONE**.

### THE MOVIES.

The greatest industry in the United States today is the railroad business. Next to this, in order, are the clothing industry in its various branches, iron and steel, oil, the movies, and automobiles. You will see that the movie holds the fifth place in the industries of our country, and it is only a negative one, all expense and no profit, being used only for pleasure.

The production of the films for the movies in this country now costs \$575,000,000 per year. To produce them trains have to be wrecked, houses burned, bridges destroyed, and many actors employed. Some of those who act for the movies receive over \$500,000 a year for their

service, nearly seven times as much as the President of the United States receives.

About 80 per cent of all the films of the world are produced in southern California. In Los Angeles there are 1,000 miles of negative film made each year. From this negative 40,000 miles of positive are produced. This would be almost enough to stretch twice around the world.

There are now over 21,000 moving-picture theaters in the United States. They have seating capacity ranging from 100 to 3,500. The average daily attendance is said to be 20,000,000. The average admission charge is eight cents a person. This means that \$1,600,000 is spent each day to see the show. This means \$584,000,000 per year. At this rate it would take only a little over eleven years to raise the \$7,000,000,000 war fund.

You will notice that about one-fifth of all the people in this country are in the movie every day. It is sad to see how this land of ours is carried away with pleasure seeking.

### ANNOUNCEMENT.

The third annual U. P. A. Camp Meeting will be held at Osceola, Tioga Co., Penna., beginning June 29th, and continuing for two weeks, and longer if the Lord leads, for the salvation of sinners, sanctifying and baptizing of believers, and the healing of the sick, according to the Scriptures. All are cordially invited to come, praying for a great outpouring of the Spirit.

Pastor R. E. Erdman in charge, G. F. Taylor, from Falcon, N. C., and Pastor Ward, from Toronto, and other workers and missionaries, expected.

For further information, write R. E. Erdman, of 90 Broadway, Buffalo, N. Y., or F. L. Clark, Secy., of Elkland, Pa.

### WESTERN NORTH CAROLINA BIBLE CONFERENCE.

The Bible Conference of the Western North Carolina Conference of The P. H. C. will be held at Durham, N. C., beginning June 2, and closing June 19.

We urge all our preachers and as many laymen as can, to attend. This is an opportunity that all of our preachers should avail themselves of. They should be willing to make a sacrifice to attend this Bible Conference.

Free entertainment by our good hospitable people at Durham will be given to all the preachers and laymen of this Conference.

F. A. DAIL, Supt.,  
JAS. H. CAPPS, Secy.

The Pentecostal S. S. Literature for the second quarter of 1917 is all gone, but if you wish to organize a new Sunday School we will furnish you with old Literature free, and then you can get in your order for next quarter.

# Missionary Department

## STRUGGLE FOR PROGRESS IN HONDURAS.

Some Latin American States are endeavoring to lift themselves by their boot straps. It can not be done. There is need of a power from without or new life within. Last year the Department of Public Instruction in Honduras made a spasmodic effort to educate the neglected and primitive Sambos and other aborigines along the malarial coast of "The Mosquitia." Much of this great "unknown," the largest and least known part of Honduras, awaits her Livingstone and Stanley. Four or five teachers were equipped with schools for primary work. This is good, but it should be supplemented by an evangelical Gospel — the only true Regenerator and hope for such unfortunates.

Last year Jesuits were expelled from Honduras as they were making an attempt to impose another Bishop upon the poverty-stricken people.

The Government is now making spasmodic efforts to improve material conditions. A good macadamized road is being built from the Capital northward, 125 miles toward the railroad, which extends inland from Puerto Cortes some 65 miles. A big theater building, which the city needed about as badly as a small rural school needs a big brass band, has been put up with amazing speed. If these \$200,000 had been expended upon a good graded road north to the coast new life-blood would quickly flow into this sequestered and rather self-complacent "Athens." The principal business mail of the capital city now comes in once, sometimes twice a week, on the back of an Indian! If the government money that is invested in the Boanilla Theater were invested instead in some good fruit steamers plying between the North Coast and New Orleans, Mobile and Galveston, by which private parties could market their produce, the country would soon feel the benefits.

Unfortunately, Honduras has been caught by the sophistry of government control, ownership and revenue, by means of the traffic in intoxicants. Since millions of bananas rot for want of transportation facilities, a mistaken remedy was propounded by which these decaying bananas could be converted into aguardiente, the intoxicant by which the country is already cursed. The two products most fatal to the welfare of the Republic are aguardiente (native rum) and tobacco. The sagacity and courage of the Governors of Yucatan and Sonora in Mexico, who have put a ban on tobacco, are qualities needed in Honduras.

Another evil is the recently organized national lottery, which was doubtless instituted to check the flow of thousands and thousands of pesos pouring into the coffers of the Salvador lotteries. The Government winks at the

great immorality and the example and temptation to gambling that is set before the people. Honduras should also suppress immoral pictures and vile literature. The moral corruption of the youth seems as universal as it is abominable and degrading.

We believe that the authorities measurably recognize and deplore the existence of some of these evils, but know not how to begin the campaigns of reformation and purging. When the life of the body is at low ebb morally it takes rare courage and skill to play the reformer. They need the courage to undertake these reforms speedily, but there is no hope that this will be done effectively until there is a better knowledge of God through Jesus Christ.—*Missionary Review of the World.*

## THE ROMAN CHURCH IN MEXICO.

Professor Andres Osuna, for eleven years General Superintendent of Public Education in the State of Coahuila, sees not only a political upheaval now going on in Mexico, but a religious upheaval as well, and brings a severe indictment against the Roman Church as one of the principal reasons for the present struggle. He says:

"She stands against any system of public education conducted by the State. The Catholic schools are for the benefit of the wealthy alone or are used to counteract the influence of the Protestant or public schools. The Church has also been opposed to democracy. She works against separation of the Church and the State, against the liberty of the press, against the freedom of worship, against public elections and other democratic institutions. The close alliance of the Roman Church with the dictatorial and absolute power of the State has also been resented by the people.

"Another factor in the uprising of the people against the Church has been the loose life of the clergy in general, and the frequent public scandals affecting the moral life of the community and in which one or more priests are involved. Finally, the Roman Catholic Church has done little in Mexico for the real betterment of the poor classes. The charity work of that Church generally has a tendency to degrade the individual instead of putting him on his own feet."—*Missionary Review of the World.*

## SACRIFICE.

Mr. Mowrer, special war correspondent for the "Daily News," estimates that during the first year of the war five million, two hundred and ninety thousand men were killed, and a much larger number were wounded. That estimate may be too large for the first year, but may be

(Continued on page 13.)



## ? Question Box ?

11. What is the difference between regeneration and sanctification?

The literal meaning of "regeneration" is, to be born again or anew, to be brought to life, to renew life. The word "sanctify" comes from two Latin words, meaning to make sacred, to make holy; to free from the power of sin, to purify, to consecrate. The theological definitions of these terms, and the discussions thereof, would fill volumes.

If we take the literal or the theological definitions of the terms, we are compelled to note a marked difference between the two. The Scriptures everywhere recognize the same difference. Regeneration is the impartation of life to a dead soul. It denotes a change in a man's life so far as it reaches him. It translates him from the kingdom of darkness into the kingdom of light, and puts into him a life from above, a life that reaches after God. It largely checks the dominion of sin over a person, but by its very nature it can not cleanse the soul from inward sin. Sanctification is that which cleanses from sin. "Regeneration" does not, and can not include cleansing from inward sin. "Sanctification" does mean cleansing of the inward life. We admit that it often means consecration, that which is above cleansing, but "to cleanse" is one definition of it.

On the above points, most of Bible expositors are very well agreed. The point of difference between them lies in the time at which sanctification does or may take place. Some say the soul is sanctified after death, some say at death, some hold that we are sanctified by growth in grace, others say that works sanctify the soul, others say that we are sanctified at the same time we are regenerated, while still others hold that we are sanctified as a second definite work of grace, wrought in the soul subsequent to regeneration. The Advocate holds with the last school mentioned.

James recognizes two distinct classes in Chapter 4:8. He speaks of them as "sinners" and "double minded." The first class is exhorted to cleanse their hands (referring to their outward conduct), while the second class are asked to purify their hearts (a more inward cleansing). If the heart is cleansed at the same time as the hands, there would be no need of the second exhortation. Jesus said, "The pure in heart . . . shall see God." Matt. 5:8. We are asked to "Follow peace with all men (referring to our outward life), and the sanctification, without which no man shall see the Lord." Heb. 12:14. We are assured that we can live in holiness all the days of our life. (Luke 1:75.) So we may have it now. We are told that "He that hath clean hands, and a pure heart" will ascend into the hill of the Lord. (Psalms 24:3, 4.) In Isaiah 6:1-8, we read how the prophet received a clean heart (for the lips is an index to the

heart), and he had been a prophet of God for some time before he received this experience, and hence we know he was already saved. There is no Scripture that teaches sanctification obtainable except through the atonement, and such benefits of the atonement are for us in this life. 1 John 1:7 tells us that "the blood of Jesus Christ his Son cleanseth us from all sin." We do not find any promise of cleansing after death nor at death. Growth is a development, not a cleansing.

It is a good plan to follow the motto: "Safety first." Of all the theories concerning the time of our sanctification, which is the safest? If the second work theory is wrong, will the second work people miss their sanctification? Let us see a minute.

If the soul is sanctified in regeneration, we have sanctification, for we have been regenerated; if it is obtained by works, we are at work; if it is by growth, we are growing, and so we will get it; if it comes at death, we are sure for it; and if it is to be obtained after death, we will be there. On the other hand, suppose sanctification is a second definite work of grace, received in this life only, subsequent to regeneration, then who will stand the better showing?

"Safety first" is the motto now used by the world everywhere. Jesus said, "The children of this world are in their generation wiser than the children of light." Luke 16:8. Would it be wise for the children of light to be sure they are on the safe side of this question?

### THE BODY OF DEATH.

It matters not what view preachers and writers take of the Seventh Chapter of Romans; it is evident that it is sin as a nature, and not sin as an act that is discussed in this portion of the epistle.

Paul, speaking of it in the chapter, calls it the "sin that dwelleth in me." We know that such a description is impossible of an act. An act is external; this sin was internal.

One of the names Paul gives this peculiar sin in the seventh chapter of Romans is "The body of death." In other words, he likens the sin principle or nature that is in the soul to a dead body or corpse. He did not say that a number of transgressions put together made this "dead body," but that it was a dark, dead something in a man.

When God, through His inspired servant, uses figures to describe facts and conditions in the spiritual life, it is our duty to study the figure, and get the light, instruction, warning and help which is certainly to be found in them. It is one of God's ways of conveying knowledge to our minds. So when the sin nature within is likened to a dead body, it is well for God's people to study not only the figure, but to examine their own souls and see if there is any correspondence between the image or symbol used and their own spiritual condition, and in that way find out if they have left in them that sorrowful something which the Word of God calls a body of death.

One feature of a corpse is its coldness. No regene-

rated person but recalls the chill that so soon followed the New Birth, and the persistent recurrences of coldness that distressed and alarmed the convert who had felt without question the warmth and glow of the spiritual life implanted in him. Beside the warm, living body of regeneration hung, so to speak, another body concerning whose coldness and iciness there could be no doubt.

A second feature of a corpse is its offensiveness. There seems to be no human on earth that can endure the odor. In like manner we do not know a more disagreeable and offensive thing in the spiritual life and character realms than Inbred Sin. It is with its arrogance, overbearing spirit and intolerance, simply unbearable. It offends with its tones, language, bearing and repulsive and repelling acts the spiritual olfactories of the soul, and makes one glad to get away from such a foul presence.

A third feature of a corpse is its uncleanness. The Bible declares this to be a fact, and the law demanded that a Jew should wash himself after touching a dead body. The confirmation of the uncleanness of the dead is seen all around us. Those that have any knowledge of or dealing with corpses will readily bear witness to this melancholy fact.

There is not only inward corruption, but it will invariably manifest itself at the mouth. The black stream soon beheld oozing from the lips declares the statement of God's Word to be true, and that a corpse is unclean.

In identical language the Bible declares that the sin nature left in us is a dead body, and is unclean. The words filthiness and corruption as well as uncleanness are used to emphasize and enforce the thought of the impurity of the sin nature remaining in the heart. Paul said to the Corinthians that it was a filthiness of the spirit.

Israel cried out that it had welled upward from within him and was on his mouth. This is a startling word picture of a sickening scene beheld invariably in connection with a corpse. The mouth of the dead shows the inward corruption, and wherever Inbred Sin is, there on the lips and dripping from the tongue we are certain to behold the black stain of some of the many manifestations of indwelling sin, or as Paul calls it the body of death.

He gives seventeen manifestations in one chapter of his Epistle to the Galatians; and speaks of still others in other letters he wrote to the churches. Among the black stains I find "divisions," "heresies," "hatred," "variance," "wrath" and "envyings." Then there are "whisperings," "taking up a reproach," and "backbiting with the tongue."

Whenever such dark discolorations are found on the mouth, it means that the body of death which has a way of bubbling and frothing at the lips, is inside.

A fourth feature of the corpse is that it is gloom producing.

No need for argument here. Any one can tell by closed doors and shutters, and the silence prevailing in it, which is the house of death in a row of buildings.

In like manner those spells of gloomy silence that fall

on the regenerated at times, are only to be explained by the dead body in the soul.

A fifth feature of the corpse is seen in its dangerous nature. It is fatal to keep it in the house. It not only would breed disease, but occasion death to the living.

And here is the explanation of the spiritual sickness and death that overtakes so many regenerated people. They kept the body of death too long in the life house. The corpse slowly but surely struck in, and slew God's living child. And so many are going that way, that many of our churches look more like great morgues of stone than a building where life, light, grace, fulness of joy and abundant life and full salvation should abound.

All of us know what men say should be and can be done with this "dead body." And so the various theories have been advanced relative to the virtue and efficacy of time, growth, culture, suppression and death.

But the very figure God uses to describe Inbred Sin, viz., that of a corpse, puts to rout every such false teaching and vain hope cherished and believed in by humanity. How can time improve a corpse? What can growth do? It is a dead body! Where can culture come in here? And where is the transforming power of suppression. And what hope of death, when the thing itself is a dead body? Some may deck it up with badges, bows of ribbon and members of various brotherhoods, sisterhoods and societies, as we have all seen the white silent figure in the casket arrayed so as to imitate life, but in both cases it is a "dead body" and that melancholy fact can not be hidden.

Some may deny the presence of the "dead body" in the soul; but the figure God uses meets that attack also. Not more surely does the corpse announce itself in the house by certain characteristics that belong to it than does the "dead body" left in the regenerated soul repeatedly and frequently declare its offensive, repugnant, repelling and intolerable presence to those who have to deal with such persons in some of the trying scenes and circumstances of life.

Alas for it! It is there! But Christ can take it out. He is a greater Savior than most of His followers believe or know. Many think that He is only able to forgive sins. But if this was all He could do, He would not be a Redeemer. Sin exists as an act and as a nature. If the Savior can manage the first, and not meet the second, He has not brought the redemption such as the case demanded and the world needed.

Paul, after a fearful description of the power of the sin nature that dwells within, after making manifest the utter hopelessness of human power in the struggle to conquer or to cast it out, cried out with a shout of rapture that Jesus Christ could do it!

Listen to his wail as he in the person of humanity studies the hopeless struggle—"O wretched man that I am, who shall deliver me from the body of this death?"

Then hear the cry of joy, the shout of victory in the next words—"I thank God through Jesus Christ our Lord!"



In other words, Christ the Deliverer from the sin nature, can move the "dead body" out of the house. It need not be kept. There is no necessity in planning, worrying and exhausting one's self in decking up the dead thing, in denying its hateful presence, or in trying to suppress what God calls "corruption" and that exhales foul moral odors disgusting to the regenerated man himself and sickening as well to others.

Christ will remove that dead body. Christ, who commanded the dead body of Lazarus to arise and come forth, can order this spiritual corpse out, and it will have to go. He that cast ten thousand devils out of one man, and they came with a rush at His word, this same Jesus can speak the word, and the body of death that has given us all so many heartaches and heart breaks will be swept as by an omnipotent cyclone from the deepest recesses of the soul, and all the ridicule of earth, and the resistance of hell can not prevent the work being done.

Truly if a fallen angel with only a measure of power could put this sad, dark thing in us, can not the Second Person in the Trinity, who stilled the storm on Lake Galilee, whose voice will cause the billions of dead to leap from their graves, and who is said to have all power in heaven and in earth, can He not destroy this work of the devil and hurl out forever from us the dead body of sin?

The Bible says He can. A great army of saints now in heaven said that He could. And thousands who read these lines say just at this moment with a great upwelling joy in their soul, "Yes, thank God, He, the Christ, the Everlasting Son of God, has done the work in my soul. The dead body is out of the house. The doors and windows are open, the sunshine streaming in and out. The covering has been taken off the furniture. The canary bird is singing in the dining room. The harp has been replaced in the library, and both string and wind instruments full of music and gladness are all softly and sweetly playing and making melody in my soul to the Lord."

Praise the Lord! The dead body is gone. I thank God it was done through Jesus Christ, our Lord.

—*The Way of Faith.*

### SACRIFICE.

(Continued from page 10.)

about the right numbers for the whole war up to the present time. But when we think of over five million men being killed and a much larger number being maimed for life it represents a sacrifice so stupendous as to be beyond our grasp. Probably since the world began there has been no such sacrifice of life in war. At the King's call they are giving their lives for their country. While we can not but admire their bravery and devotion, yet we must feel sad to see Christians killing one another. And when we consider that more than a billion of people, about two-thirds of the population of the world, are sunk in heathen darkness, living in filth and want, passing on to a hopeless eternity at the rate of about one hundred

much better it would be to sacrifice on their behalf? Estimating the average heathen life at thirty years (and that can not be too high, for in heathen lands they do not live long), they are dying at the rate of about four thousand an hour. On Sunday morning while we sit in church for an hour and a half, in heathen lands six thousand souls pass on to a hopeless eternity, not knowing that God loved them and died to save them. While we sit down in our homes, which are blessed by Christianity, to take a rest of five minutes, three hundred in heathen lands meet that dreadful monster death, and their soul leaves the body to go to its eternal destiny, not knowing of the redemption Christ wrought on Calvary. When we consider this from the Christian standpoint it is unspeakably sad. This great need is calling the Christians to sacrifice. If Christians would make one-hundredth part of the sacrifice to give the gospel to the heathen that some are making to destroy one another, it would not be long before the last man would have abundant opportunity to receive the rich blessings which Christ alone can give for time and eternity.

The heathen world is going to remain in heathen darkness until a greater spirit of sacrifice takes hold of the church of God. Christ Himself has made the supreme sacrifice. And now He says to us, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

During the time of slavery in America, a negro who persisted in preaching Christ was flogged over and over again by his master. Finally the cruel master noticed the awful wounds he was making and asked him why he so willingly took such severe floggings. The negro replied that when he got to heaven he wanted to have some scars to show what he had suffered for Christ. Christ had scars to show. Have we any? We can get them in seeking to extend Christ's kingdom. God is calling us to sacrifice, our eternal reward is calling us to sacrifice. Will we make it?—*Jehovah-Jireh.*

### OFFICIAL REGISTER.

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The Advocate, Falcon, N. C.

## Children's Corner

This column is open to all children under sixteen years of age. Number your answers with the number of the questions, and mail them to The Advocate. All who grade above ninety on Matthew will be placed upon the honor roll, and your name will appear in The Advocate.

In addition to this Bible study, you are invited to write to The Advocate.

### Questions.

Matthew 3:1-17.

31. Where did John preach?
32. How was he dressed?
33. Who came to him?
34. For what purpose?
35. What did John preach to them?
36. What did he say of Jesus?
37. Who then came to be baptized?
38. What followed His baptism?

Matt. 4:1-11.

39. How many temptations did Jesus have?
40. What Scripture did Jesus quote?

Matt. 4:12-25.

41. Where did Jesus now go?
42. Why?
43. Whom did He first call?
44. Whom did He call next?
45. Who followed Him?

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Oklahoma City, Okla.,

May 4, 1917.

Dear Advocate:

I am interested in this paper and the "Children's Corner."

I was saved when eight years old, sanctified at ten, and received the Baptism at eleven. I am now nearly fifteen years old, but the blessing is still there!

I go to school among some very wicked children, but the Lord said, "Ye are in the world, but ye are not of the world." I love to read the Holy Word, and these Bible stories are very interesting.

In answer to Paul's Bishop's question: Abraham had two sons; Isaac his own son, and Ishmael, the bond-woman's son.

I would like to ask a question for the children: "How many times is the word 'girl,' not 'girls,' mentioned in the Bible, and where?"

Yours truly,

ALICE MARIAN BIBB.

Falcon, N. C.

Dear Advocate:

We are very glad that there is a paper that we children can have a part in.

As the question was, How many sons did Abraham have? He had eight sons. Let me ask: How many sons did Jacob have, and what did become of Joseph? What did his brethren go to Egypt after, when the famine was?

Now these questions are very easy, and I think that every child should write to The Advocate, and have a part in it.

VIOLA JAMES.

## Obituary

Dear Advocate:

April 30, we were called upon to perform the burial ceremony of the little two-year old girl of C. A. Jordan. Her name was Jimmie Lou. In the presence of a lot of their friends, we read a few passages of Scripture, encouraged the grief-stricken father and mother, brothers and sisters, warned the living to prepare for the on-coming storm. Bro. Jordan was away, just started a meeting, and Sister Jordan sent an auto for him.

It was sad to see the loved ones weep, but their sorrow was lightened by knowing she was safe on the stormless shore. She died about 8 o'clock, Sunday p. m., April 29.

S. D. PAGE.

## Our Superintendents

Kinston, N. C.

Dear Editor:

Today finds me on victory side. I would like to give a full report of my work through The Advocate, but I have so much to report I will not ask for the amount of space that would be necessary to hold all I might say.

I will give a brief report of the P. H. union meeting, which convened with St. Mark P. H. Church in Beaufort Co., fifth Sunday. There were eighteen churches that reported, and a very large delegation from several of the churches. The Lord undertook in a special way, and everybody seemed to enjoy the meeting. I am confident that the fulness of the joy of the Lord that the saints left the union for their respective home with, warmed up all the churches represented when they gave the glowing report that they could give about how the Holy Spirit worked in our midst on all lines at the meeting.

We closed the meeting Sunday night with victory, and Monday night I stopped over and preached at Hodges' Chapel to a right large congregation of tired and sleepy farmers. I went home with Bro. J. M. McRoy, and I heard his mule groaning very heavy, and I told him his mule was sick. He went to see, and sure enough she was rolling and groaning. We prayed for her, and com-

mitted her to God, and she got well in a few minutes, and she pulled me to the depot next morning. Glory. He can heal all manner of sickness and everything that gets sick or afflicted.

I came up to Greenville, N. C., and there Bro. F. W. Gammon met me with his nice gospel tent and fixtures, and we soon had it pitched on a nice lot, and well seated. We opened fire on the enemy Wednesday night. God is with us in this battle. Many are convicted and falling in the altar seeking salvation. One woman was reclaimed, and a preacher got delivered from the tobacco habit, and got a touch of fire, and was off right away to his church to tell his congregation about it.

I came to Kinston, my home, to fill my appointment Saturday night and Sunday. We were honored very graciously Sunday morning by the presence and power of the Holy Ghost. He helped me in giving the message, and when the altar call was given the altar was filled at once, and there were those who claimed to be definitely blessed. The church here, I am glad to say, is in a fine spirit, and the Holy Ghost is leading upward and onward.

I left at Greenville, with Bro. Gammon to help press the battle there, Bro. B. Jones and wife, of Port Norfolk, also Sister Temples, of So. Norfolk, who is at the organ. D. V., I join them again tonight. I trust The Advocate family will join us in prayer, that God may establish a substantial work in Greenville, N. C.

I must say that all of our churches in our Conference and in a fine spirit in spite of every discouragement.

Yours with joy welling up in my soul now,

A. H. BUTLER,

*Superintendent N. C. Conference.*

Dear Advocate:

Your advent into the field of religious journalism is hailed with joy. It is like the joy that attends the birth of a soul into the family of God, or that which closely resembles it. You seem to be the child of a particular providence ordained of God, and as such there is provided for you a chosen place in the kingdom of God, a place that no one else can fill. Every new addition to this kingdom adds force to its power and extends its influence to a larger circle of souls seeking the knowledge of truth.

The mechanical work in your appearance is unique and original, giving additional pleasure in the reading of your columns. In this the printers' skill is to be commended, and shows that good taste, along with grace, is that which affords delight to the minds that behold the beauty of the Lord.

You are to give us a sermon each issue, one for each Sabbath of the year, and that from those we know and love, which will cause us to rejoice and be glad. These discourses will not seem so far away, or above us, but from those in the family, giving a homelike feeling as we read and enjoy the same. Many there are that can not go to church on Sabbath on account of sickness or attending the sick, and as you go to their homes they can

sit down on Sunday and enjoy a good Pentecostal sermon. And there are others that live in cities, villages and rural districts where services on Pentecostal lines are not held, and they often hunger to hear a sermon setting forth the precious truth, and how good it will be for such to sit down and feast their souls in reading these spiritual messages. They will be helped and furthered on in the upward life.

There will be genuine provocation to good works in reading the reports of quarterly meetings, camp meetings, Bible conferences, annual conferences, and the revivals held in the various churches and missions, and also reports of the Sunday Schools, missions, societies, and all other agencies for the spiritual good of the people.

To be sure, these can not be published unless sent to the Editor by the pastors, superintendents, evangelists, Sunday School superintendents, and those in charge of mission societies. Dear brethren, do not fail to send such reports to The Advocate from time to time. I promise to do my duty on this line. Will you?

There is something new and refreshing about the way the Children's Department will be conducted. I like it, though I am never interested in this department in religious periodicals, but I somehow feel that this is of such a nature in The Advocate as that I am somewhat drawn to it. I do hope the children will answer the questions and write letters for this department.

The Mission Department promises to be interesting, stimulating and helpful, and I am hopeful of great good being done for this most important work. I am profoundly interested in this phase of work, and will hail with joy all the helpful things this department may furnish. Oh for a mighty awakening on this line!

We shall have inspiring testimonies from Spirit-filled souls that will be encouraging. God give special unction to those who write in this department. Let us strike a deeper vein on this line that will ring with new delight. Things are a bit "rutty" on this line, and the juice is not so abundant and sweet as it should be.

I doubt not but that we shall find some rich things in the editorials. Many who long for solid food will get a few slices from the editor's pen that will give solid comfort and strength. May God make his pen to write as one touched with celestial fire, then our souls will burn as we read the truth written by inspiration of the Almighty.

Dearly beloved, pray for, write for, and work for the success of The Advocate, and that without ceasing till Jesus comes.

J. H. KING,

*General Superintendent of The P. H. Church.*

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